

The Daily Gazetteer.

SATURDAY, FEBRUARY 21. 1736.

91. 204.

The Conclusion of our Remarks on the Ancient Ecclesiastical Constitution: Shewing, wherein Popery and Protestantism differ.



HAVE, I think, prev'd in the Course of these Papers, that our ancient Constitution in Church and State, Ecclesiastical and Civil, was either *Slavery establish'd by Law*, or *exercised by Power without Law*; or, a Mixture of both, partly *Legal*, and partly *Prerogative-Slavery*. But still

was Slavery: The Body of the People were all poor Dependents, beggarly Vassals, and mere Creatures of Power; they had no Properties; their Bodies were at the Service of their several Lords, and their Souls were at the Mercy of their Priests.

This ancient *Bigotry* was owing to the *Slavery* introduced by the *Tyranny* of those who led and govern'd the People; for, tho' our *Saxon Ancestors*, as Mr. D'Anvers learnedly observes, were established in *England* before Christianity was establish'd; yet, *such Christianity* was then taught, only rivetted their Chains the faster, and made them a thousand times more Slaves than they were before their Conversion; for it enslave'd their Minds, from whence Slavery of *Body* and *Earth* naturally and necessarily flow: We were converted when the *World* was enslave'd by Priests; when *general Ignorance* had over-spread the Face of the Earth, and all *Europe* was sunk under the *Power of spiritual Tyrants*; for, even in the Sixth Century, the fam'd *Gregory*, Bishop of *Rome* (who is so highly celebrated for having planted his Christian Religion, by his Missionary Monks, in our English Nation of *Heathen Saxons*) carried on a kind of *general Massacre* upon every Product of human Reason or human Wit: His own Words, in a Letter to one of the *French Bishops*, a Man of the highest Consideration and Merit, prove the Truth of what is affirm'd of him. (See *Gregorii Opera Epig. 48. lib. 9.*) This Pope carried his savage Zeal against Learning and Knowledge, so far as to destroy (to the utmost of his Power) the whole *Body of Learning*, with all the *Classick Authors* then in Being, as is acknowledged by *Roman Catholic Authors* themselves; who give this Reason for the Prelates Zeal against the Books and Learning of the Ancients, 'That the *Holy Scriptures* would be the better relish'd, and receive a considerable Advantage by the Destruction of these Rivals.' An excellent Reason, indeed, and much to the Honour of the *Holy Church*!

THIS Religion of our Ancestors was, in the very same and *Contexture* of it, absolute *Slavery*; for, every Doctrine peculiarly Popish, was repugnant to Reason; contrary to common Sense; had a natural Tendency to disable the Mind, and create a servile Dependence upon *spiritual Authority*; and, consequently, when these Doctrines were establish'd by Law, *Slavery was establish'd by Law*; and greater *Slavery* than even our *heathen Ancestors* knew; for the *Ecclesiastical Part* of our ancient Constitution was not only as *slavish* as the Civil, but the *Cause* of much greater civil *Slavery*.

We shall, therefore, in Justice to the *Protestant Religion* begin at the Reformation; in Justice to the *Revolution*, which has considerably improved the Reformation; and, in Justice to the present Royal Family, under whose Government the *Revolution* and *Liberty* are secured, I hope, to eternal Ages, shew, what the ancient Religion of this Country, or, what *Popery* was; and wherein it is distinguished from *Protestantism*, that we may clearly see our Advantage and our Happiness.

POPERY, or the Religion of our Christian Ancestors, was (besides Forms of Worship, &c.) a Set of *Doctrines and external Injunctions*, impiously call'd *Christian*, invented by the Church, and established by a *spiritual Legislature*, said to derive its Authority from *Jesus Christ*.

THESE Doctrines were so contrived, as to be either *Mysteries above human Comprehension*, (which made *Fools wonder, and wise Men laugh*) or else, they were

so fram'd as to make Men *easy in their Sins*, by providing *Commutations* for Vices, and *Dispensations* for breaking through all moral Obligations, when they stood in Competition with the *Laird's Pleasures*, or the *Priest's Interest*; this was the *GRAND SECRET* by which they converted the *World*, I say, *making People easy in their Sins*, and *providing a Remedy* near at hand for the Gratification of all their Passions, tho' at the Expence of their Virtue and Honour; so that *Popery* may be very justly defined to be a spiritual Power, claiming *Infallibility*; and under that Pretence, *Releasing* Men from all the Obligations of Morality inconsistent with their *Pleasures* or their *Interest*, on account of *Submission to the Doctrines, and Obedience to the Commands of the Church*. *Popery* does, therefore, not only establish Iniquity by *Law*, but *enforces* it by *Religion*; which renders it worse than *Atheism*; for that, bad as it is, can only *remove religious Motives* to be *Virtuous*; but can't *add religious Motives* to be *Vicious*: It is a Religion contrived to make Men *Fools*, and keep them *Vicious*, on purpose to create in their Minds an absolute Dependence upon their Priests for Salvation. 'Tis a Religion which places the *Duty of Men*, not in a *Conformity* of our Actions to the *eternal Reason of Things*, or, the Practice of *universal Virtue*, (which alone can be the Will of God) but, in *renouncing* their Reason, and *violating* all the *Laws of Virtue*, when the *Holy Catholick Church* commands us for its own *Profit*, or allows us for our own *Pleasures*. 'Tis a Religion which takes up all *natural Principles*, and all *social Affections* by the Roots; a Religion, which permits, nay *enjoys* us to hate one another most devoutly; and which, to promote *supernatural Charity*, destroys all *Humanity*: And all this, under the pretended Necessity of a *publick Judgment* and a *publick Conscience*; to which every Knee must bow, and every Tongue confess: To which *publick Judgment*, every *private Judgment* must resign; and in which *publick Conscience*, every *private Conscience* may securely rest; for the *Church* is the *Bosom of the Most High*. What an infamous Religion is this! a Religion, which inverts the very *Design and Order of Nature*, which was, that every Man should judge and *act for himself*, and stand recommended, as an Intelligent Being, to the *Favour or Disfavour of God*, by the Use he makes of his own *Reason*, and his own *Powers of Action*. Whereas, the Popish Religion precludes every Man's *Reason*; and boldly pronounces, there is but *one religious Judgment* in the *World*, and but *one Set* of *religious Actions*; which *Judgment* is the *Church*, and which *Set* of *Actions* are constituted by the *Church*.

FROM this Religion, infinitely worse than the worst Part of *Paganism*, the *Reformation* began to set us free; began, I say: For tho' the *Power of the Pope* was gone, *Popery* remained a long Time after. The *Doctrines* (which Mr. D'Anvers judiciously calls the *spiritual Part of Religion*) continued, tho' the legislative Authority was *lessoned* and *transferred*. These *Doctrines*, with *Persecutions* attending them, fluctuated up and down, and were sometimes more, sometimes less, just as there happened to be *Bishops* or leading *Clergymen* at the *Heads of Affairs*, who had more or less *Bigotry*, or more or less *ecclesiastical Craft*: But they were never entirely set aside; *Popery* was not thoroughly abolished, nor was *true Protestantism* ever understood till the *Revolution*, which establishing *Liberty*, and producing an *Examination* of all Opinions, shew'd us wherein the *Essence of Protestantism*, as distinguished from *Popery*, consists; which is, in THE *RIGHT OF PRIVATE JUDGMENT*.

TRUE Protestantism allows to every Man the Right of *private Judgment* in Matters of Religion, or gives him *Liberty* to exercise his own *Judgment* in finding out *Truth*, and to *act publicly* upon that *Judgment*, without being put under any *Civil Incapacities* or *Inconveniences* on account of *Opinions* or *Practices* merely religious. Nothing short of this *Liberty* is Protestantism; for there is no Medium between *publick Judgment* and *private Judgment*: Either the *Civil Magistrate* or *Spiritual Magistrate* must think for us, or we must think for ourselves. The first is *perfect Hobism*; the second is *real Popery*; and the third is *true Protestantism*.

By this Exercise of this Right of *private Judgment*, we come to discern, that *Christianity* is a *moral System*, enforced by the *Authority of God* in *Jesus Christ*; and

that we are to be judged by our *Practices*, not by our *Opinions*; for if every *Man* has a *Right* to use his own *Judgment* in finding out *Truth*, or discovering the *Sense of the Bible*; it follows, that he is to *act according to his Judgment*, whether that leads him to the *same Ideas* which the *Apostles* or inspired *Authors* had under the *Words*, or not; so that, if a sincere Enquirer after *Truth* happens to be *right* in *Matters of Speculation*, he is never the better *Man*; nor, if he happens to be *wrong*, is he ever the *worse*; because adhering to his own *Judgment*, upon using all *necessary Means* to inform it, being his *Duty*, he must stand as well in the *Favour of God* upon missing, as upon finding out *Truth*, which plainly shews, that *Religion* cannot consist in *Opinion*, but in *Action*, not in *speculative Truths*, but in the Practice of *universal Virtue*.

To conclude, by summing up all, *Popery* and *Protestantism* may be thus distinguished: *Popery* is *publick Judgment* and *publick Conscience*; *Protestantism* is *private Judgment* and *private Conscience*: *Popery* is *Obedience to the Church*, tho' against the moral and eternal *Law of God*; *Protestantism* is *Obedience to the eternal, moral Law of God*, delivered and enforced by *Jesus Christ*, without any *Consideration* of a *Church* national or not national, any farther than 'tis *subservient* to that great End. *Popery* is, by the *Invention* of *Commutations* and *Dispensations* for the *Breach* of the *moral Law*, the *strongest Enforcement* of *Vice*, under the *Sanction* of *Religion*; *Protestantism*, by placing *Religion* in the Practice of *universal Virtue*, as that *Virtue* is the *Will of God*, is the *strongest Enforcement* of the *moral Law*; because, besides its *natural Sanctions* of *Happiness* in this *World*, there is added the *eternal Happiness* of another *World*.

If the *Church of Rome*, or any other *Church* should object to us, That we allow a *Man* who thinks *wrong* is not less in the *Favour of God* than a *Man* who thinks *right*, provided he has used his best Endeavours to inform his *Judgment*; the Answer is, that *Man* is not obliged to be *infallible*, but *honest*; and also, that the *Church* may *err* as well as a *single Man*; nay, that 'tis much more likely, that a *Church*, or an *Assembly* of *Men* met together to invent *Opinions*, in Support of their own *Power* and *Interest*, should *err*, than that any *single Man*, who has no such *worldly Views*, should *err*.

BUT so much for this Time.

F. OSBORNE.

Dublin, Feb. 4. At a General Quarterly Meeting of the Incorporated Society for promoting English Protestant Charity Schools in this Kingdom, held in the Lords Committee Room in the Parliament House,

Lord Primate in the Chair.

Several Benefactions having been received both from Great Britain and this Kingdom, and amongst the rest a Donation to the Value of Ten Pounds per Annum, for Ever, in the Lands of Delahassa, on the Road from Powers-Court to Rathdrum in the County of Wicklow, from the Hon. John Temple, Esq; with Twenty Acres of Land, for ever, near Drumawill, between Ballintoy and Ballycastle in the County of Antrim, from Hugh Boyd, Esq;

Resolved,

That two Charter Schools, with all convenient Speed, be erected, viz. one on the said Lands of Delahassa, and the other on the said twenty Acres of Land near Drumawill.

The Children of poor Natives designed for these new Foundations, are likewise to be cloathed, dited, and lodged in the same Manner with those at Castle-dermott;

To be instructed in the established Religion, and taught to read the *Holy Scriptures* in the English Tongue;

To be early inured to a laborious Way of Life, in the Improvement of Husbandry, Gardening, and the Linen Manufacture.

Thus their own Earnings will, by Degrees, contribute to their Support, and their Hands, in Time, be rendered useful and beneficial to the Publick.

Sign'd by Order,

JOHN HANSDORD



Yesterday Morning arrived here, from England, Arthur Hill, Esq; joint Register of publick Deeds, with Allen Broderick, Esq; Son to the Rev. Dr. Broderick, one of the Prebendaries of Westminster. Also failed his Majesty's Yacht to Parkgate, having on board Mr. Barnard, Son of Sir John Barnard, and several other Persons.

The same Morning all the Prisoners that were confined for Debt in Kevin-street Marshalsea made their Escapes, and the Trunk was found dead in his Bed, but the Cause of his Death is not yet known, there appearing no Marks of Violence about him.

Sir Marmaduke Wyvill, Bart. who hath been lately appointed Post-Master General of this Kingdom by his Majesty, is speedily expected here.

Last Saturday Evening about 8 o'Clock, the Coachman of the Right Hon. the Earl of Fingall, was robbed near Glassnevin by two Foot-pads. Several Attempts have been made of late, by some of this villainous Gang, to rob many Houses about this City.

This Week a Pick-pocket, who made a very handsome Appearance in a Toupee Wig and laced Waistcoat, was taken with his Hand in a Gentleman's Pocket in the Four-Courts, and was committed to Newgate.

L O N D O N .

They write from Reading, that several Robberies have of late been committed near that Town; and that one Thomas Povey is imprisoned in Reading Gaol, for entering the House of Mr. George Hill of Wickham in that County, and taking away several Goods, snatching a Pistol at his Daughter, whom he swore he would kill, and knocking his Man down with a Lathing Hammer, and cutting him with a Bill-hook-hatchet; so that he is since dead of his Wounds.

Yesterday Mr. William Izard was introduced to the King at St. James's, and had the Honour to kiss his Majesty's Hand on his being appointed a Lieutenant in the Regiment of Welsh Fuziliers, commanded by Lieutenant General Sabine.

Last Thursday Night died at his Lodgings in Pall-mall, after a very tedious Illness, the Hon. Charles Stanhope, Esq; Member of Parliament for the Town of Derby. He was youngest Son of Philip the late Earl of Chesterfield by Elizabeth Savile his Wife, Daughter and one of the Co-heirs to George late Marquis of Halifax, and youngest Brother to Philip the present Earl of Chesterfield and to Sir William Stanhope. He was born the 6th of September 1708.

Yesterday came on the Election of a Member of Parliament for Dorchester, in the room of John Browne, Esq; who hath accepted the Office of one of his Majesty's Councils, when the said Gentleman was re-chosen without Opposition.

On Monday Night last the Corpse of the Lady Cullum, Wife of Sir Jaspar Cullum of Hafode, in the County of Suffolk, Bart. was interred there in great funeral Pomp.

Yesterday Capt. Braddock of the Coldstream Regiment of Foot Guards, was presented to the Command of a Company in the said Regiment, in the room of Col. Congreve, who has resigned.

The same Day died at his House in Great Russell-street, Sir John Meers, Bart. possessed of an Estate of 4000 l. per Annum.

The same Day also Mr. Vane, Son of the Hon. Mrs. Anne Vane, lay at the last Extremity, at the Lady Grace Vane's in Grosvenor's-street.

The Right Hon. Sir Robert Walpole went Yesterday to the House of Commons, for the first Time since his late Indisposition.

We hear that an eminent Clergyman will dispute with the Rev. Mr. Henley at the Oratory To-morrow in the Evening, in Defence of the Bishop.

Yesterday Bank Stock was 149 1-4th to 1-half. India 175 1-4th. South Sea 95 3-4ths Old Annuity 111 3-4ths to 7-8ths. New ditto 110 1-8th to 1-4th. Three per Cent. Annuity 102 1-4th. Emperor's Loan 111 1-4th to 1-half. Royal-Assurance 104. London-Assurance 13 7-8ths to 14. York Buildings 2. African 10. India Bonds 51. 18 s. to 19 s. Prem. Three per Cent. ditto 41. 16 s. to 17 s. Prem. South Sea Bonds 51. 3 s. Premium. New Bank Circulation 61. 5 s. Prem. Salt Tallies 4 to 5 Prem. English Copper 21. 3 s. Welsh ditto 21. Three 1-half per Cent. Exchequer Orders 5 per Cent. Prem. Million Bank 112 1-half.

This Day is Published,
(Price Six-Pence)
REMARKS on a late political Farce, instituted, Some Observations on the present Plan of Peace. Wherein is detected the Author's true Design in publishing those Observations.

Printed for T. Cooper, at the Globe in Pater-noster Row.

This Day is Published,
(Price 1 s. 6 d.)
THE MEMOIRS and HISTORY of Prince TITI, done from the French, by a Person of Quality. Printed for A. Dodd at the Peacock without Temple-Bar.

N. B. In Answer to Mr. Currill's Advertisement, the Publick may be assured what he asserts is false, and that it is a complete Translation of the *Histoire de P. Titii*, and don't doubt to have the Justice done me to be believed, as I never have, or will Impose on the World.

This Day is Published,
(Price Four-Pence)
THE DEBATE about the Repeal of the Corporation and Test Acts, briefly summed up and determined. With some Remarks, shewing, That the Repeal of these Acts will never produce Peace and Union among Protestants, as is weakly pretended; but rather prove a constant Occasion of fresh Feud and Animosity.

At Capi, & quorum melior sensu mens, Aut pelago Danaum infidias, suspectaque dona Præcipitare jubent— Creditis avæctior hofer? aut illa putatis? Dona carere dolis Danaum?

Printed for J. Roberts, at the Oxford Arms in Warwick-lane.

On Monday Feb. 2. was published,
(Price Six-Pence)

THE LITERARY MAGAZINE.
Or, The History of the WORKS of the LEARNED. Containing, An Account of the most valuable Books publish'd both at home and abroad, in most of the Languages in Europe, and in all Arts and Sciences. With proper Observations on each Author. To which are occasionally added, Biographical Memoirs, Dissertations, and Critical Enquiries. By a SOCIETY of GENTLEMEN,

For JANUARY 1736.

This Month contains,
I. The Life of Sir Walter Raleigh, collected from a great Variety of Printed Books and curious MSS. by Mr. Oldys.
II. Dr. Taylor's Treatise on the Diseases of the Crystalline Humour of a human Eye; or of the Cataract and Glaucoma.
III. Critical Observations on the said Treatise.
IV. Remarks on an Epistolary Treatise against the Eternity of Hell-Terments.
V. A new Edition of the Book of Psalms, by Francis Hare, Bishop of Chichester; in which that Book is metrically divided, and corrected.

VI. Literary News.

Printed and Sold by J. and J. Fox in Westminster-hall; J. Jackson near St. James's-gate; T. Meighan in Drury-lane; J. Wileox, over-against the New Church in the Strand; T. Worral over-against St. Dunstan's Church in Fleet-street; P. Meighan at Grays-inn-gate in Holborn; and H. Whittinge at the Corner of Castle-alley near the Royal Exchange: As also by T. Cooper at the Globe in Pater-noster Row.

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PAMPHLETS relating to the TEST-ACT.

A VINDICATION of the TEST ACT: Or, The Right of Protestant Dissenters to be admitted into all Civil Offices, fully and impartially considered. By a Member of the House of Commons.

The UNREASONABLENESS of REPEALING the CORPORATION and TEST ACTS demonstrated. In Answer to a late Pamphlet, intitled, *The Reasonableness of applying for the Repeal or Explanation of the Corporation and Test Acts impartially considered.*

The MISCHIEF and DANGER of REPEALING the CORPORATION and TEST ACTS: Plainly demonstrating, that the Dissenters would desire, and endeavour the Subversion of the present Establishment of the Church of England, if they had sufficient Power to effect it; and that the repealing the Corporation and Test ACTS, will undeniably invest them with such Power.

Printed for T. Cooper, at the Globe in Pater-noster Row.

Just Published,
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THE whole FAITH and DUTY of a CHRISTIAN, methodically explained in the Words of Scripture.

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Printed for J. WALTER, over-against the Royal Exchange in Cornhill. Of whom may be had,

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II. The Life of SETHOS. Written by the Abbot Terfson, one of the Members of the French Academy, and of the Royal Academy of Sciences at Paris. Translated from the French by Mr. Lediard. 2 Vols. 8vo. pr. 10s.

By Order of the Lord Keeper of the Seal, I have read a Manuscript, intituled, The Life of SETHOS: This Work, which containeth excellent Lessons of the most refined Morality, and is full of solid and the most extensive Learning, cannot fail of being equally instructive and entertaining.

Paris, Jan. 29, 1731.

III. CATO'S LETTERS: Or, Essays on Liberty, Civil and Religious, and other important Subjects. With an Appendix, containing additional Letters by CATO.

N. B. In this 3d Edition the Contents of the several Papers, together with the Time when they were first published, and the initial Letters of the Gentlemen's Names who wrote them, are added to each Paper.

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THIS Medicine restrains in a most surprizing Manner, all internal as well as external Hemorrhages, i. e. it infallibly and quickly stops all dangerous Bleeding at the Nose or Gums, spitting or vomiting Blood, also the immoderate Flux of the Hemorrhoids or Menstruum; bloody Urine or Stools, bleeding of large Wounds, &c. &c. used according to the plain Directions given with it) as will appear by the Certificates of several Eminent Physicians, and in the large Account of this Medicine, written by the Doctor himself, and dedicated to the College of Physicians a little before his Death.

It keeps good for many Years at Sea, or on Shoar, at Home or Abroad, i. e. in all Climates, therefore must be universally Useful.

The Doctor not only obtained his Majesty's Letters Patent for the sole Vending of this most Excellent Medicine, but also a Clause in a late Act of Parliament, exempting this Medicine from the Inspection of the Centors of the College of Physicians, to which all other Medicines are liable.

N. B. Some of the Apothecaries prepare a Scyptick from a Prescription of Helvetius, and use it in the Room of Dr. EATON's; but whoever tries both, will soon be perswaded that Our's exceeds their's in all Respects, in a most eminent Degree.

Sold, by Licence, at Garraway's Old Shop, Practical School at the Royal Exchange; Mr. R. Bradshaw's Warehouse behind the Royal Exchange; Mr. John Potter, Chymist, in Arches-Clofe; Mr. William Evans, Bookseller in Bristol; Mr. Hammond, Jun. Bookseller at York; Mr. Roe, Bookseller in Derby; Mr. Raikes, Printer in Gloucester; Mr. Dyer, Printer in Northampton; Mr. Thomas Greenhill, Merton, Bath; Mr. Abree, Printer at Canterbury; Mr. Howard, an Apothecary at Kidderminster; Mrs. Trobridge, a Shop-keeper in Exeter; Mr. Hallifax, an Apothecary at Brackley; Mrs. Unett, a Bookseller, at Wolverhampton, and Mr. Bryan, a Printer, at Worcester.

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